



Picture Text: Pure Separation of Lord Krishna (Godhead) and Smt. Radharani.



The Separation of Godhead

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Harekrishna...



Dedication

Dedicated to My Lord Krishna (Godhead)



Preface

In this earthly creation of *Godhead*, the highest evolved creation is human being. The Human mind consists of emotions and the greatest is “*LOVE*”. So; “*Love Separation*” gives passion of more pain, because the unity is to be observed in highest *Consciousness* of pleasure, which is “*DIVINE LOVE*” known as “*BEATITUDE*”.

In this work the emotions of *Separation* of the Individual self and *cosmic* self that is *Consciousness* of *Godhead* is dealt.

Harekrishna!



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By:-Avinash Patra

According The Book Kṛṣṇa:-

The Gopies of Vrindavana were so attached to Kāṇḍea that they were not satisfied simply with the raas dance at night. They wanted to associate with Him and enjoy His Company during the daytime also. When Kāṇḍea went to the forest with His cowherd boyfriends and cows, the Gopies did not physically take part, but their hearts went with Him. And because their hearts went, they were able to enjoy His Company through strong feelings of separation. To acquire this strong feeling of separation is the teaching of Lord Chaitanya and His direct disciplic succession of Gosvāmi's. When we are not in physical contact with Kāṇḍea, we can associate with Him like the Gopies, through feelings of separation. Kāṇḍea's transcendental form, qualities, pastimes and entourage are all identical with Him. There are nine different kinds of devotional service. Devotional service to Kāṇḍea in feelings of separation elevates the devotee to the highest perfection level, to the level of the Gopies. It is stated in Śrīnivāsāśārya's prayer to the six Gosvāmi's that they left the material opulence's of government service and the princely status of life and went to Vrindavana, where they lived just like ordinary mendicants, begging from door to door. But they were so much enriched with the Gopies' feelings of separation that they enjoyed transcendental pleasure at every moment. Similarly, when Lord Chaitanya was at Jagannātha Puri, He was in the role of Rādhārāḍee, feeling separation from Kāṇḍea. Those who are in the disciplic succession of the Mādhva Gaudily-sampradāya should always feel separation from Kāṇḍea, worship His transcendental form and discuss His transcendental teachings, His pastimes, His qualities and His entourage. That will enrich the devotees to the highest devotional perfection. Feeling constant separation while engaged in the service of the Lord is the perfection of Kāṇḍea consciousness.



The Gopies used to discuss Kāññēa amongst themselves, and their talks were as follows. “My dear friends,” one gopi said, “do you know that when Kāññēa lies on the ground He rests on His left elbow, and His head rests on His left hand? He moves His attractive eyebrows while playing His flute with His delicate fingers, and the sound He produces creates such a nice atmosphere that the denizens of the heavenly planets, who travel in space with their wives and beloveds, stop their airplanes, for they are stunned by the vibration of the flute. The wives of the demigods who are seated in the planes then become very much ashamed of their singing and musical qualifications. Not only that, but they become afflicted with conjugal love, and their hair and tight clothes immediately loosen.” Another gopi said, “My dear friends, Kāññēa is so beautiful that the goddess of fortune always remains on His chest, and He is always adorned with a golden necklace. Beautiful Kāññēa plays His flute in order to enliven the hearts of many devotees. He is the only friend of the suffering living entities. When He plays His flute, all the cows and other animals of Vrindavana, although engaged in eating, simply take a morsel of food in their mouths and stop chewing. Their ears raise up and they become stunned. They do not appear alive but like painted animals. Kāññēa’s flute-playing is so attractive that even the animals become enchanted, and what to speak of ourselves.”

Another gopi said, “My dear friends, not only living animals but even inanimate objects like the rivers and lakes of Vrindavana also become stunned when Kāññēa passes with peacock feathers on His head and His body smeared with the minerals of Vrindavana. With leaves and flowers decorating His body, He looks like some hero. When He plays on His flute and calls the cows with Balarāma, the river Yamunā stops flowing and waits for the air to carry dust from His lotus feet. The river Yamunā is unfortunate like us; it does not get Kāññēa’s mercy. The river simply remains stunned, stopping its waves, just as we also stop crying for Kāññēa in expectation.”



In the absence of Kāñëa the gopis were constantly shedding tears, but sometimes, when they expected that Kāñëa was coming, they would stop crying. But when they saw that Kāñëa was not coming, then again they would become frustrated and begin to cry. Kāñëa is the original Personality of Godhead, the origin of all Viñëu forms, and the cowherd boys are all demigods. Lord Viñëu is always worshiped and surrounded by different demigods like Lord Siva, Lord Brahmä, Indra, Candra and others. When Kāñëa traveled through the Vrindavana forest or walked on the Govardhana Hill, He was accompanied by the cowherd boys. While walking, He played His flute just to call His cows. Just by His association, the trees, plants and other vegetation in the forest immediately became Kāñëa conscious. A Kāñëa conscious person sacrifices everything for Kāñëa. Although the trees and plants were not very advanced in consciousness, by the association of Kāñëa and His friends they also became Kāñëa conscious. They then wanted to deliver everything—whatever they had—namely their fruits, flowers and the honey incessantly falling from their branches.



When Kāññēa walked on the bank of the Yamunā, He was seen nicely decorated with tilaka on His face. He was garlanded with different kinds of forest flowers, and His body was smeared with the pulp of sandalwood and tulasé leaves. The bumblebees became mad after the fragrance and sweetness of the atmosphere. Being pleased by the humming sound of the bees, Kāññēa would play His flute, and together the sounds became so sweet to hear that aquatic birds like cranes, swans and ducks were charmed. Instead of swimming or flying, they became stunned. They closed their eyes and entered a trance of meditation in worship of Kāññēa. One gopé said, “My dear friends, Kāññēa and Balarāma are nicely dressed with earrings and pearl necklaces. They enjoy Themselves on the top of Govardhana Hill, and everything becomes absorbed in transcendental pleasure when Kāññēa plays on His flute, charming the whole created manifestation. When He plays, the clouds stop their loud thundering out of fear of Him. Rather than disturb the vibration of His flute, they respond with mild thunder and so congratulate Kāññēa, their friend.” Kāññēa is accepted as the friend of the cloud because both the cloud and Kāññēa satisfy the people when they are disturbed. When the people are burning due to excessive heat, the cloud satisfies them with rain. Similarly, when people in materialistic life become disturbed by the blazing fire of material pangs, Kāññēa consciousness gives them relief like a cloud. The cloud and Kāññēa, having the same bodily color also, are considered to be friends. Desiring to congratulate its superior friend, the cloud poured not water but small flowers and covered the head of Kāññēa just like an umbrella to protect Him from the scorching sunshine.

One of the gopés told mother Yasoda, “My dear mother, your son is very expert among the cowherd boys. He knows all the different arts of how to tend the cows and how to play the flute. He composes His own songs, and to play them He puts His flute to His mouth. When He plays, either in the morning or in the evening, all the demigods, including Lord Siva, Brahmā, Indra and Candra, bow their heads and listen with great attention. Although they are very learned and expert, they cannot understand the musical arrangements of Kāññēa’s flute. They simply listen attentively and try to understand, but they become bewildered and nothing more.”



Another gopé said, “My dear friends, when Kāñëa returns home with His cows, the footprints of the soles of His feet—with flag, thunderbolt, trident and lotus flower—relieve the pain the earth feels when the cows traverse it. He walks in a stride which is so attractive, and He carries His flute. Just by looking at Him we become lusty to enjoy His company. At that time, our movements cease. We become just like trees and stand perfectly still, unaware that our hair and clothes are loosening.” Kāñëa had many thousands of cows, and they were divided into groups according to their colors. They were also differently named according to color. When He would prepare to return from the pasturing ground, He would gather all the cows. As Vaiñëavas count 108 beads, which represent the 108 individual gopés, so Kāñëa would also count on 108 beads to count the different groups of cows?

“When Kāñëa returns, He is garlanded with tulasé leaves,” a gopé described Him to a friend. “He puts His hand on the shoulder of a cowherd boyfriend and begins to blow His transcendental flute. The wives of the black deer become enchanted upon hearing the vibration of His flute, which resembles the vibration of the veal. The deer come to Kāñëa and become so charmed that they stand still, forgetting their homes and husbands. Like us, who are enchanted by the ocean of the transcendental qualities of Kāñëa, the she-deer become enchanted by the vibration of His flute.”



Another gopé told mother Yasoda, “My dear mother, when your son returns home, He decorates Himself with the buds of the kunda flower, and just to enlighten and gladden His friends, He blows His flute. The breeze blowing from the south creates a pleasing atmosphere because it is fragrant and very cool. Minor demigods like the Gandharvas and Siddhas take advantage of this atmosphere and offer prayers to your son by sounding their bugles and drums. Kāñëa is very kind to the inhabitants of Brajabhumi, Vrindavana, and when He returns with His cows and friends, He is remembered as the lifter of Govardhana Hill. Taking advantage of this opportunity, the most exalted demigods like Lord Brahmā and Lord Siva come down to offer their evening prayers, and they accompany the cowherd boys in glorifying the qualities of Kāñëa.

“Kāñëa is compared to the moon, born in the ocean of the womb of Devaki. When He returns in the evening, it appears that He is fatigued, but He still tries to gladden the inhabitants of Vrindavana by His auspicious presence. When Kāñëa returns, garlanded with flowers, His face looks beautiful, adorned with golden earrings. He walks into Vrindavana with a stride just like the elephant’s and slowly enters His home. Upon His return, the men, women and cows of Vrindavana immediately forget the scorching heat of the day.”

Such descriptions of Kāñëa’s transcendental pastimes and activities were remembered by the gopés during His absence from Vrindavana. They give us some idea of how attractive Kāñëa is, not only to human beings but to all animate and inanimate objects. In Vrindavana, the trees, the plants, the water, animals like the deer and cows—everybody and everything is attracted to Kāñëa. That is the perfect description of Kāñëa’s attraction. The example of the gopés is very instructive to persons who are trying to be absorbed in Kāñëa consciousness. One can very easily associate with Kāñëa simply by remembering His transcendental pastimes. Everyone has a tendency to love someone. That Kāñëa should be the object of love is the central point of Kāñëa consciousness. By constantly chanting the Hare Kāñëa mantra and remembering the transcendental pastimes of Kāñëa, one can be fully in Kāñëa consciousness and thus make his life sublime and fruitful.

Bless of Prabhupada...



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